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Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

Conventions

LUTHER LEAGUE OF NEW YORK STATE
at New York and Brooklyn, May 18-19-20.

LUTHER LEAGUE OF CONNECTICUT
at New Britain, May 18-20.

LUTHER LEAGUE OF CANADA
at Morrisburg, May 24.

LUTHER LEAGUE OF OHIO
at Toledo, June 22-23

LUTHER LEAGUE OF INDIANA
at Whitestone, June 28-30.

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

Luther League Review

The Church Beautiful

A CHURCH erected for the worship of God and consecrated to His service ought to epresent the highest aspiration of the human ieart, and ought to give expression to the devout and reverent feelings of the worshiper. It ought to represent the highest ideals and to be the recipient of the best gifts of those who worship in it. The early Christians failed to erect churches worthy of God's service simply because they did not have the material substances necessary, or else they were persecuted and not permitted to worship God publicly, but were compelled to offer their devotions to the Almighty in catacombs and secret groves. Often here, however, we find sculptured symbols and paintings that repre-

INTERIOR OF THE EVANGELICAL LUTHERAN CHURCH OF THE ATONEMENT, NEW YORK CITY,
Revs. F. H. Knubel and F. V. Christ, pastors.

sent their fervent desire to make His service glorious.

When the Cross conquered heathendom, and when the Christians were permitted to worship openly, often heathen temples were secured for Christian worship. The result was the adoption of the basilica for Christian worship, but soon churches especially built for Christian worship took the form of a cross. The several portions included the porch, the nave, the transepts, the choir, the sanctuary. The chancel was the focal point in the building. The chancel was the choir and sanctuary taken together and divided from the body of the church by an open or lattice screen. Enjoying the place of chief prominence was the altar, eloquently proclaiming the chief purpose of entering a church or for the gathering of a congregation and offering of holy worship, spiritual sacrifies unto the throne of Christ. The chancel received the richest adornment and greatest embellishment.

After the Reformation, Christians gave the pulpit the chief position. The pulpit has received large attention and frequently is the central piece. It is often a rich work of art, and is the place where God's word is expounded.

In the work of erecting a church in our day, it is well to acquaint one's self with the ancient models. Fads, bizarre effects and novelties of changing fashions should be avoided. We should avoid sacrificing all that is beautiful to the demands of mere utility, so that we do not have a concert hall or place of entertainment instead of a church for the worship of our Heavenly Father.

It is generally conceded that the windows, wall colors and the ornamentation of the body of the church be subdued in tone and restful to the eye, and all ordered, arranged and designed to make a complete and harmonious whole.

In the long ago, when churches were built, the ecclesiastical art was less appreciated and studied than now, some defects crept in, which it is now possible to restore and beautify. It is pre-eminently true of the beautifying of Christ's house, that "whatever is worth doing at all is worth doing well." Solomon's temple was made with Jehovah's blessing and approval. It was both magnificent and costly. It was the wonder of all nations, and it represented the best that King Solomon and his people could offer to God. In Mount Zion, today, devout and steadfast worshipers desire to give to God that which is fitting to His service and worthy of a gift of love and devotion.

With the ever increasing development in Christian art and architecture, interest has been awakened in the traditions connected with the arrangement, construction and form of each portion of the church edifice. Next in importance to the altar and pulpit is the baptistry font. In the times of apostolic Christianity baptism was administered in the open air, in a running stream or by the side of a lake.

As the Church extended westward, and the health of the individual, besides the dignity and solemnity of the ceremony, was thought about, the provision for the administration of this sacrament within doors, where the other services of the Church were held, was made. Of course this came at a better time, when the Christian Church had gained such recognition that its worship was openly permitted. In the early church the place of the baptismal font, where the sacrament was administered, was usually close to the main entrance of the church. The enclosure for the font was either hexagonal in shape or often circular. From the third century to the tenth we find the porch of the church came to be used for baptism, and the piscina, lavacrum or font was placed in it. Later the baptismal font was placed in the church ordinary near the door at the west end. In our day the font is placed often in a recess, but in full view of the congregation. Sometimes we find it near the west door, again we find it on the side of the nave. In some instances it is even on the side of the chancel opposite the organ. Some examples can be found of the font placed on an elevated platform against the wall and about midway the nave, with a canopy above it and mosaic or other decorations in the background.

The position of the font symbolized the place of baptism in the divine economy. It is a matter of taste and should conform to the religious practice of the Church. The strength of its symbolical teachings, however, ought never to be lost sight of; therefore the font should never be made the receptacle for hats, dusting cloths or books, but should be preserved for the use for which it was intended in the sacred economy. In some instances a baptistry or separate building is used as a

place for the administration of this sacrament. It is getting to be regarded as a proper form of memorial gift. A double meaning and value seem to be attached to this idea of a separate baptistry. It serves as a memorial for a child or young person who has been engrafted into Christ's Kingdom by this sacred ceremony and who has passed to the Church at rest, without the hardening and soiling which contact with the world is prone to yield.

The influence of the Church in substantiating high ideals of Christian art forbids it turning to factory methods. The higher our ideals of the worship of God the more we will seek to beautify by sacrifice and devotion the place where he has promised to meet with His people.

More effort should be given to beautifying the temple in which we worship God and where we expect to meet with Him, to hear His Word and to receive His blessing.

"Why Christian Education?"

BY REV. H. K. GEBHART

THE first thing required in the development of each human being is moral discipline in order that he may meet with and overcome his innate tendencies to evil, and this development is the gift of religion. By it men are so affected that they adhere to the truth not only for the truth's sake, but out of a love for it, and this love for truth causes them to not only suffer for it if need be but even to sacrifice life upon its altars. Remove the religious principle from human life and while there may remain an acute intellect and a well trained mind so far as human learning is concerned, the man himself may be in morals and spirituality an Aaron Burr or a Lord Byron. Education from the religious standpoint will bring out what is in a man and make him either better or worse, the result dependent upon the presence or the absence of religion in his training. Daniel Webster said, "Since the introduction of Christianity, it has been the duty, as it has been the effort of the great and good, to sanctify human knowledge, to bring it to the fount and to baptize learning into Christianity; to gather up all its productions, its earliest and its latest, its blossoms and its fruits, and lay them all upon the altar of religion and virtue."

In the true conception of education, the moral development of the pupil should always be the first consideration, although the opposite will be the contention of the educator in the realm of the secular schools. But in the religious training of the young we must likewise consider that the intellectual development must of necessity be not neglected, and this is exactly the claim of a Christian education. The Church bases her argument upon the words of Christ, for He said, "Seek ye first the kingdom of God and his righteousness"; then he added forthwith, "and all these things shall be added unto you." That is, the necessaries of life, the things that pertain to the higher as well as to the lower phases of activity.

The principles of Christian education are the results of a gradual growth. Men must be taken as they are found and then afterward molded into what it is desired they shall become. Christian learning has changed barbarians into civilized men, heathen into Christians, and has accomplished in these respects results that education alone and apart from religion would have been utterly unable to secure. The Christian ideal in education is the development of the whole man in his threefold nature, mental, moral and spiritual, and when any one of these is absent, the man is incomplete to that extent, and seriously so if the lacking principle be the spiritual. In his tractate on education, John Milton says, "The end of learning is to repair the ruins of our first parents by regaining to know Christ aright, and out of that knowledge to love Him, to imitate Him, to be like Him, as we may the nearest by possessing our souls of virtue, which, being united to the heavenly grace of faith, makes up the highest perfection."

The present period of the world's advancement is one in which unusual stress is laid upon such ideas as are suggested by "change," "evolution," "progress," "practical" and the like. But did you ever stop to consider the vast amount of doubt and disagreement between the adherents of the many contradic-

tory systems that claim for each supreme authority? The conditions here are quite similar to those existing in the realm of the higher critics, no two of whom agree in their contentions. So long as the advocates of the differing methods cannot agree among themselves, we are content to rest upon the assumption here advanced, that religion and education dare not be divorced.

The word "practical" is a fetich in the educational world today, that is especially true of those who reject altogether the principles contended for in this paper. A science, no matter of what nature, must partake of the idea of the practical if it is to take rank with the subjects that are engrossing the attention of the educators of the age. The fact is lost sight of that while some of the so called practical studies are used but rarely in the experience of the average man, the moral precepts are of everyday use by each individual regardless of his calling or station in life.

Educators in the past have attempted to set forth the true principles of education as outlined and have, in most instances, met with failure. There seems to have arisen a spirit of intolerance concerning the religious in connection with the intellectual, so that it is hazardous for an author of a textbook to even indirectly refer to the religious. A college president wrote such a work on political economy and the book, meritorious as it was, was rejected by a certain State Superintendent of Public Schools because the author said in the preface, "The source of all wealth is the beneficence of God." This is not the only instance of the kind that could be cited, as other authors and textbooks upon other subjects have met a similar fate, in each case for the reason that the existence of God is somewhere and in some manner recognized.

Such conditions as these should be impossible in a Christian nation, and especially so since, in the past, the education of the young was for the greater part in the hands of men who were at least nominally Christians. In addition to this, when we admit that the consensus of educators who are unprejudiced is that morality, spirituality and religion are all necessary elements of a complete education, we wonder all the more at the adverse conditions.

Horace Mann is a recognized defender of our public school system. He has said in one of his books, "Our system earnestly inculcates all Christian morals; it founds its morality on a basis of religion; it welcomes the religion of the Bible. I could not avoid regarding the man who should oppose the religious education of the young as an insane man." If Horace Mann were alive today, I fear that he would have the insane asylums of the land filled to overflowing.

There are inconsistent and contradictory conditions that face us in this Christian land of ours. First of all is the expulsion from the public schools of that principle which is recognized as being at the basis of the stability of the republic, and that is, the principles of the Christian religion, on the plea that people are of all shades of belief and of no belief whatsoever. The inference is that when the masses of the pupils are so varied in matters of religion, then the part of wisdom is to banish from the schools every reference to that subject. But in the second place the State in its control of the schools does many things that are not sanctioned by many of the citizens. For instance, the effects of alcohol and of narcotics are taught in the common schools and have been for years, in spite of the bitter hostility of certain classes of patrons, but the teaching continues notwithstanding this opposition. The wellbeing of the pupil, his physical wellbeing, I mean, is at stake, and the State insists upon its right to dictate what shall be done in this direction and the pupils are taught that the use of alcohol is injurious to the human system. Now to apply the same type of argument that is used in the matter of religious instruction, the objections of those who are in some way or other connected with the traffic of intoxicants ought to be heeded, and the objectionable subject be discontinued, but the authorities continue serenely on their way, utterly disregardful of the objections that are raised.

In addition to this, most of the States have upon their statute books laws compelling the pupils to attend school, between certain fixed years of age. The State can go into the home and by force take therefrom a child and compel him to attend school. The parent may claim that his rights as a citizen are being disregarded, but the law continues being enforced whenever the conditions require its enforcement. Why not apply the same argument here that is advanced in the religious question? Furthermore, that child may be sent to his home filled with ideas altogether foreign to

those held by his parents and the parents have no recourse. There are those who deny that the earth is round, or that the earth rotates upon its axis, or that it revolves around the sun once a year, yet all these ideas and truths are not only taught in the schools but the pupils are compelled to learn and believe them. What becomes of the parent's opposition to these ideas? Are they considered and out of deference to the parent's wishes are the pupils excused from studying them? No reply need even be suggested.

My contention is that so long as the State does as has been outlined above, why should any exception be made against the retention of the reading of the Bible without comment in the public schools. The State cannot teach, and ought not to teach, religion as from a textbook, for that would of necessity mean that some form of a particular religious belief be set forth. All I contend for is that the Bible be not banished from the schools, but that it have at least an equal place with the things that are taught without comment. Political economy is one of the stated studies of the public schools, and men are of all shades of political belief. Political economy is supposed to be taught without comment so far as particular political tenets are concerned and the same can be done in the reading of the Bible, were it but permitted to be done.

What is the solution for the perplexing questions we have been considering? First, education must be completed by the family, for under the principles advocated, the State cannot furnish a complete system, as that requires that the mental, the moral, and the spiritual development of the pupil be all three cared for. The religious training of the child must be cared for, first of all, in the home. Secondly, the Church must look after the religious discipline of the child, as supplemental to that of the Christian home. When these two forces are both operative, the other problems will solve themselves. But the real danger is in the utter neglect of religion outside of the school. The Godless home is what is dwarfing the religious life of the nation today. The Church is putting forth every effort to counteract the neglect of religion in the home, but until parents are just as much interested in the spiritual welfare of the child as they are in his mental and physical development, the Church has a task that will try her every resource.

The Christian college is the hope of the nation, for here the State cannot interfere. The tendency of the day is toward the State University, very often for the sole reason that the university is a large institution and the students are numbered not by hundreds but by thousands. The very element of bigness has its disadvantages, as in too many instances the instruction of at least the under classes is left to immature assistant teachers who are uually students themselves, seeking to aid themselves financially, and have no further interest in their classes than as so much material by which so much money can be earned. In most of the great State institutions the influences are away from the old landmarks; where crass materialism is magnified and the simple truths of the Christian religion are utterly ignored. Some colleges which were presumably under the control, at least nominally, of some religious body, have renounced such allegiance that they might become recipients of favors dispensed by the Carnegie fund. The sectarian college is needed. It has a mission to fulfill such as no other college can accomplish. It rests upon the Church college to raise up a manhood and a womanhood that will be consecrated to the great mission of themselves helping to develop the rising generation in mental, moral and spiritual development. It is upon these, trained under the influence of Christian instructors, that we must depend for the forces that will lead back to the old truths of Christ's religion. To such we must turn for those who will stand for the culture not of the head alone, nor for the training of the outward conduct only, but for the development of all the powers, for that of heart and mind and soul all alike consecrated to the service of humanity and to the service of God, to the things that pertain to the kingdom of God and his righteousness.

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Did it ever occur to you that a great incentive to good work is found in the Badge of the Luther League? Attendance, conduct, scholarship and missionary work can be readily rewarded by its use.

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The Junior Luther League Helper continues to do its splendid work in every direction. The connection between the Junior and the Senior League ought to be as close as possible, compatible with distinct work.

Opportunity of the Luther League

THE Luther League is the young people's organization in the Lutheran Church. Good opportunities lie before these organized societies. The first that we wish to mention is the use of their talents. Idleness leads to indolence and indolence tends to poverty. The activity of our young people should not be suppressed. Instead of discouraging or allowing their energy to waste away in idleness, ending in the Church's poverty, their zeal and energy should be intelligently directed into useful channels. In business circles today the young are taken in for purposes other than ornaments. They infuse into business their youthful enthusiasm. They give to business life and activity. These elements, combined with the experience and wisdom of age, impart strength. The Church likewise should use her young people for her advancement. The young people, led by the discretion of their elders, with their vigorous activity may grow into a more perfect development of the Church life. But it may be asked, How shall they grasp the opportunity? This idea of the League as a training school and education in church work, planted in the minds of the young people of today, will be found bearing fruit in the life of the Church of tomorrow.

The League affords the opportunity of developing the talent of public speaking. The members, by taking an active part in the regular devotional service and also in the other regular meetings of the League, gain self confidence. Embarrassment, that great mountain of difficulty for so many, is gradually and more easily overcome. The wrapping of the talents of public speaking in a napkin has caused our Church not a little loss of the talent of her laity. People generally like to talk upon any subject deeply interesting to them. Why should they not, in public, speak upon the great work of salvation by faith? The opportunity to bring about in all our churches this idea, and put it fully into practice, is one of the opportunities of the League. Already can fruits of these opportunities be seen in League meetings and conventions. Young people speak logically and forcefully upon the matters under consideration.

Another opportunity given the League is to aid in assisting to place the local congregations in their proper place and rank in the community. We believe that it is in the province of our auxiliary organization to lift our Church into the rank and position her ancestry, history, doctrine, liturgy, scholarship and devotional spirit entitle her to enjoy. God planted the Lutheran Church early in this land, before some other denominations were known here, but now they outnumber us. Is it because they have a better creed, a better concession or believe more firmly in the Word of God, or that they preach that Word more earnestly than we? Not by any means! But when we failed to fold the straying lambs of our own Church and properly care for them, there were others to seize upon our weakness and to turn it to their account. We have suffered the humiliation of seeing other denominations take our children and build from them that which should have been our heritage. But can we complain, for were we not ourselves responsible for this shortsightedness? In our estimation no movement has ever been inaugurated within the borders of our Church so potent or better calculated for holding our young people loyal and true as the Luther League. It has its proper sphere of work in the congregation, its active, associate and corresponding members are adapted to the end aimed at in its organization. Each one may be given something to do and to each one an opportunity is offered of doing something. The young people of the Church, through this instrumentality, need no longer, as heretofore, be in the position of spectators in the vineyard of Christ, but have accorded them a place and a work in the Kingdom of Jesus Christ, our Lord.

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Beginning over again is always harder than beginning right. God lays upon every one of His children the duty of being sunshiny and joyous; a day begun in that spirit, therefore, is a day begun right; and a day begun in any other spirit will have to be begun over again or it will be a failure. Some one gives this sound advice: "Be pleasant every morning until ten o'clock; the rest of the day will take care of itself." Gloom and joylessness are simply downright disloyalty to Him who is the Light of the World. That homely morning recipe is only another way of saying: "Begin the day with Christ, and the whole day will go easier."—Sunday School Times.

The Reward of Service

BY ERLE GREINER

"THIS convention will fail of its purpose, if at least one young man does not go away with the firm resolve to dedicate his life to the gospel ministry."

The sixth biennial convention of the Luther League of America was drawing to a close when the above statement was made, and Edward Stone, who had been one of the most interested delegates at the convention, felt that the message was delivered directly to him. He had often, in a vague way, thought of studying for the ministry, but had never made a decision. He was to enter school in the fall, but his course was not mapped out.

Now he seemed to be fired with a desire to settle the matter at once, and for all time.

The convention was over, the last "good-bye" said, and Edward was speeding from Buffalo to his home among the West Virginia mountains. It took him nearly two full days to reach the town of Richwood, his home, and all the time he was awake these words repeated themselves over and over in his mind: "This convention will fail of its purpose unless *you* study for the ministry."

The first evening after his arrival home he broached the subject to his father. Mr. Stone was at the head of a large lumber enterprise and amply able to spend any sum of money upon his son's education; but he was not a religious man. Edward's mother, who died several years before our story opens, had found her greatest joy in serving her Master, and it was her dearest ambition that her husband and son should unite with the Church. Her only daughter, Dorothy, was a faithful member. The father, up to the present time, had remained away. Very shortly after his mother's death, Edward united with the Church of the Redeemer, the little English Lutheran mission, which was served by the Rev. John Paul, a faithful and earnest pastor. He at once became actively identified with the work, and was instrumental in organizing a Luther League, which he served as president from its inception.

When Edward opened the subject with his father he scarcely knew what to expect. Mr. Stone smiled indulgently and said: "My dear boy, do you really want to study for the ministry, or are you just a little more enthused than usual from the effects of the convention?"

"I really mean it, father," he answered gravely. "I feel that it is my duty, and that I shall never be satisfied in any other line of work."

"But what am I to do, if you go away?" he asked sadly.

"You will have Dorothy, and I am sure she can and will make up for me to a great extent, and besides, father, remember, you will be doing a service for the Master, and that should make it easy."

"That sounds like your mother's son, my boy. Go, and do as you wish. I have never professed a creed, but I have tried to live a clean, honest life, and I will not try to dissuade you from your path. If I were choosing for you, I would choose some profession in which you could be more brilliant, but my good old father always said: 'Never try to drive a boy into a profesion; he will never amount to anything in it.'"

"Father," and the boy's eyes spoke his happiness, "you are a noble man, and I am proud that I have such a father. I shall pray God that you may yet accept Him as your personal Saviour and Friend; that will completely fill my cup with joy," and Edward gave his father an embrace that was good to see.

Edward called on Rev. Paul the next day, and told him that he had decided to study for the ministry, and that he would enter the preparatory school in September. Rev. Paul was so surprised and pleased that he could scarcely utter a word. Smiling brightly, he at length said: "Why, Edward, I did not know you had made a decision; but I am overjoyed to learn about it," and he certainly looked it.

"I did make a decision rather suddenly," Edward explained. "At the convention some one stated that it would fail of its purpose unless it created the desire in some one to dedicate himself to the ministry. It seemed I ought to stand right up and say: 'Here am I, send me!' I did not do that, but I could not bear the thought of the convention being a failure. And so I go," he added, smiling, and continued, "Father is willing, and if God spares my life and grants me health, I will serve Him wheresoever I may be called."

The middle of September found him busily at work in Wittenberg College, and as the years went by he finished the preparatory work and entered the Theological Seminary at Chicago and completed the course.

A few weeks before he graduated, he received a call to his native town, as the Rev. Paul had removed to another field of labor, and after a slight hesitation about going among the people with whom he had grown up he decided to accept it. By the middle of July following his ordination he was at work in his own congregation. The church had ceased to be a mission through the untiring efforts of Rev. Paul.

Richwood is not a large town, but it is a busy one. It is situated in the Cherry River Valley, with mountains rising on all sides, mountains covered with trees of many kinds, and is a very picturesque little place.

The Rev. Edward Stone entered upon his work with the vim which was characteristic of him He had put his whole soul into the work and he meant to do everything in his power to bring the best results.

Perhaps nowhere do we find people so simple in habits, so sympathetic in trouble, or of such unfailing kindness as the people who live among the mountains, and yet, perhaps, nowhere in a Christian land do we find people so indifferent to matters of religion as these same men and women who spend their days among God's grandest creations.

The Church of the Redeemer and its pastor could not look forward to a rapid growth, but Edward did hope for a steady one. He fully realized this fact when he accepted the call, but he had not entered the ministry for money or pleasure, but to serve his Master, and of service he was not afraid.

The first Sunday after his installation he preached from Psalms 22:22, "I will declare thy name unto my brethren, and in the midst of the congregation will I praise Thee." Very effectively did he outline his duty as a pastor, and the privilege and duty of the congregation in language that was clear and beautiful, but not beyond them. He preached to them, not at them. He made himself one of them and gave them to fully understand that he meant to stay one of them because he really cared for them.

During the weeks that followed he strove earnestly with all the newcomers to the town, and with all who were nominally Lutherans, but failed to appreciate their heritage; and not without results, for at the New Year's communion he had the deep satisfaction of adding ten souls to his little flock.

He had worked faithfully and persistently with his father during all the years of his preparation, and also during the months since his return, but to no avail. His father did not unite with the church. He lived his clean, upright life, and very frequently came to hear his son preach, but as steadfastly refused to become a member. This was a sore trial to Edward and he attempted to reason with his father.

"Dear father," he said on one occasion, "how can I hope to win others into the Church when you remain without?"

His father only smiled.

"Can you not see," he persisted gently, "in what a position it places me?"

"Well, Edward, perhaps it does place you in a peculiar position, but you must let me live my own life. I have heard you say, and from the pulpit, too, that no man can live another's life for him, and I must live my own. If I ever feel that I want and need a union with the Church I will come of my own accord: until then let us drop the matter."

"But you pervert my statement," Edward said, eagerly. "True, each one must live his own life; but how can one live aright, unless one be taught aright? The Church alone can teach the right way because our Lord Jesus is the only true guide. In the Church we learn of Him and learn to know Him."

His father had turned and was walking away, and there the matter rested.

The days began to slowly lengthen, and the snow to melt from the mountain sides. Then came a real thaw, and the little river rose to a raging torrent. The waters retreated. Spring was really at hand. The first green appeared upon the bushes and trees. All nature awoke, and with the return of spring Edward hoped for a revival of spiritual life as well, and always his daily prayer was that his father might be led to a communion with his Saviour.

That summer was an eventful one to the Rev. Edward Stone. Late in June there came to Richwood a Mr. and Mrs. Mark Reel and daughter, Margaret, from Ohio, to spend a few weeks among the mountains. They attended Edward's church and he made their acquaintance the first Sunday.

Mr. Reel was a man who took life easily; his wife was just the opposite, always anxious to be up and doing, with a willingness to do for any one. The daughter was the go-between. She had the movements of the father with a share of the willing spirit of the mother, and a face that would attract attention anywhere because of its contented, cheery look. Her well poised head was crowned with a mass of dark, almost black, hair; her eyes were as blue as the far mountain tops, with long lashes; lips which seemed could only send forth charming words, and a clear, lovely complexion.

All three seemed to be impressed with the young minister, and he, well, he was almost completely infatuated with the beautiful daughter. They were stopping at the "Yew Pine Inn," and to an invitation extended to call he replied with an eagerness that was really noticeable.

As soon as he could consistently accept the invitation he made his first call, which was repeated time and again, and many a pleasant ramble and talk did the young people enjoy together; but Edward never neglected any of his pastoral work. All was attended to as faithfully as before these new friends appeared.

One beautiful July evening, when the moon was near her fulness, the two were enjoying a quiet stroll. They followed the road, at the south of the town, that is dug from the mountain side. Away to the left the lights of the village were twinkling rather dimly, as the moon shone so brightly, and in front of them they could see the Yew Mountains rising several thousand feet high. The air was like new wine, with that indescribable scent that the pine woods give it, and the little river wound along some fifty feet below the road they were traveling, shimmering in the silver light, and losing itself in the shadows of the distant mountains. With such a scene, speech is well-nigh impossible, especially to one who has seldom beheld the like, or to one who loves it.

The girl was strangely silent and a new joy was springing up in Edward Stone's heart that almost intoxicated him with the mere thought of it.

At the lower end of the town is a road bridge across the river, and at the upper end is a little foot suspension bridge. The young people continued their walk to this bridge and then stopped to rest and drink in the magic of the moonlit landscape.

A soft breeze was stirring gently among the trees and ever bringing a more delightful odor of the pines.

Silently they watched the rippling water, and at length Miss Reel asked:

"Rev. Stone, how does it happen that you buried yourself away in this little town?"

He regarded her silently for a few seconds, then stretching out his arms, as if to include the whole valley and all the mountains, replied, "I love it." And then added, "I was born here and have lived here all my life excepting the years I spent in school, and I know the people, how much they are in need of the saving Gospel of the Lord Jesus."

"But," she said, "you with your education, your pleasing manner, are better fitted for a large city congregation than this little place. Why," she laughingly continued, "I will venture to assert that not one-tenth of the people in my State know there is such a town as Richwood."

"Perhaps not," he answered, gravely, "but do you imagine because these people are plain, and many very poor, they do not need and cannot enjoy good spiritual things, as well as those who worship in an elegantly appointed church and attend dressed in the latest fashion? O, Miss Margaret, remember, the divine Master had not where to lay His head."

"O pshaw!" she said, lightly, "you take matters entirely too seriously. I do not see how you can really enjoy your work in such a place."

His eyes sought the mountains involuntarily.

"O," she hastily added, noticing his glance, "the scenery is beautiful but—— the people!"

He looked at her very earnestly, trying to read behind the smiling face. Did she really mean it? Or, was she only trying him? If she meant it, the sooner he could forget her the better it would be for him.

"Miss Reel," he said slowly, as though he were weighing each word, "Miss Reel, these people are my people. I am their shepherd. To God, who judges by the heart and not the outward appearance, they are just as precious as any upon earth. I have attended services in fine churches, and only too often have I been met with a rude stare. I could not help but think: 'All this beauty in the name of Him who had not where to lay His head, but not

one spark of loving kindness and brotherly love, not one hand outstretched in kindly greeting.' I would rather, far rather, spend every day of my life laboring among these lowly, but loving, people, than minister one year to a congregation of frozen-hearted Christians."

There was a long silence.

At length he said, "Shall we return, Miss Reel?" and slowly they retraced their steps, neither speaking until they arrived at the hotel, when she bade him good night in a manner she had never used toward him since they met.

PART II.

The Reels had returned to their home, and Edward had let Margaret go without even trying to restore the old confidence. They had parted with seeming friendship, but he had not learned the one thing which lay nearest his heart. He fully realized and admitted to himself, if she were the girl her conversation indicated the last evening they spent together, she could never to aught to him. But a minister is human, and love, as death, is no respecter of persons. That he loved her much he knew; but his duty to his God he knew also, and if he ever married, he must have a wife who was in sympathy with his work, and who loved people for their qualities of heart and mind, and not merely for their dress and social position.

He worked earnestly all fall among his people, trying to forget the keenness of his disappointment. His devotion to his duties and his people made him greatly beloved by his flock. His sermons were always so practical. His thoughts clothed in the best of English were never above the heads of his hearers. His League prospered. The young people, under his guidance, were building for all time. Their devotional meetings were well attended, and the members were actively identified with the church work proper. He strove to endow some of his young men with the desire to prepare themselves for the ministry and gave them encouragment at every opportunity. He cultivated the friendship and good will of every inhabitant of the village, and scarcely a person in the town but was glad to meet him and feel the encouragment of his ever ready smile. His nature seemed to be one of those which is always giving forth sunshine, despite any personal troubles, and Edward never allowed his own affairs to cause other people sorrow. His unfailing source of contentment was his God and the deep satisfaction of always doing his work to the very best of his ability.

Time passed rapidly away and the Rev. Stone was busy each day. He could not forget Margaret entirely. "Hope springs eternal in the human breast" and he could hope, and did hope, that some way, somehow, in the future, things would right themselves. He might yet win her and find that she would be his ideal in every particular; and if not, then God would give him work to do in plenty, and in the years to come he could still the tumult of his feelings and could learn to softly repeat: "Thou, O God, knowest what is best for me. Help me to say: Thy will, not mine, be done."

During the winter Edward had had many conversations with his father, but he seemed little nearer the attainment of his object than in the beginning. Still, his own unostentatious example of faithful, consecrated service was doing more than he dreamed. His father could not help but know what the life was to him, and slowly, but surely, he was admitting to himself that if an acceptance of Christ as a personal friend and Saviour could bring such peace and gentleness as Edward possessed, it surely could and would give him a contented frame of mind.

The winter gave way to spring and the mountains changed from white to green. Summer came and passed away, and the rich autumnal tints were making a glorious picture of the mountains, when one pleasant day Edward boarded the train to attend another convention.

Columbus, the convention city, was the home of the Reels. Not one word had Edward heard from them since they left Richwood, more than a year ago, but he was feverishly anxious to know if they still resided there, if Margaret were still so beautiful, and, above all, had she changed and did she—— but he must wait.

On arriving at convention headquarters and registering, he was handed a letter which proved to be from the Reels, and contained an invitation to be their guest during his stay in the city. He hesitated about accepting it, much as he wanted to, and in the meantime who should come into the room but Margaret herself, with that rare smile he remembered of old, and a very cordial greeting, insisting

that he accept their invitation and go at once with her.

Pleasant, indeed, were the days he spent with them. Once more he and Margaret met upon their former footing of friendship. True to his duty, though, he must first learn if she were changed, and if she could be all to him that he needed, before he laid bare the secret of his heart.

He received an invitation to fill the pulpit of the church in which the convention was held, and as he had been granted a two weeks' vacation he decided to accept, and at the urgent request of the Reels remained with them.

On Saturday evening he and Margaret were in the music room. She was at the piano playing, while he stood by to turn the music, but his eyes rested upon the beautiful face near him far more than the sheet. So absorbed in his watching did he become that he forgot his duty, and the girl recalled him to his senses by glancing up and saying laughingly:

"Why, Mr. Stone, what is the matter? I thought you were an expert reader."

"I beg your pardon," he managed to articulate, "but the truth is, I was thinking of something to me more beautiful and charming than the music."

"May I ask what this 'something' is?" she said, while the shadow of a smile played around her mouth.

Without moving or shifting his glance he said simply, "You."

The long lashes instantly covered her eyes and her hands sought the ivory keys trembling upon them, as she breathed very softly, "Since when did I become beautiful to you?"

"Margaret," he said very gently, "Margaret, do you remember a night when we stood on the little bridge among the West Virginia mountains and——"

She interrupted him, "Please, Edward," his given name was plainly uttered, but she did not seem to mind, "please listen to me just a moment. I remember it all; what I said about you and the people and about it all. O, Edward, I am so sorry, I did not realize what I said. I did not mean it, really I did not. I have learned many things since I last saw you. I am changed. Can you notice it, and understand it?"

He was instantly beside her, his arms encircling her dear form and whispering softly to her:

"Margaret, my darling, I wonder if you would be willing to go with me to that little town as my most precious possession? You know the town and the people, but I love them, Margaret, I love them, and with you to cheer me on, no matter how hard the work, no matter how many discouragements, I feel sure I could overcome them all."

"Yes, Edward," she murmured happily, "with you I will go anywhere. When you let me come away without a word of relenting, I scarcely knew what to do. I was not willing then to own myself wrong, and yet I could not help but admire you for your position. I wanted you so much, and I felt that you loved me, but your devotion to duty was the stronger."

"Ah, dear heart," he said, "I could not love you so much if I did not love duty more."

For a long time they talked of future plans, and when they parted and Edward found himself alone in his room, he fell upon his knees and poured forth a fervent of prayer to the great God who had blessed him so richly and had given him his greatest earthly desire—the love of the beautiful Margaret.

Sunday was bright and beautiful, one of those rare October days when the sky is as blue as a June morning and the air fresh and crisp. The hearts of the lovers were singing a glorious song of thanksgiving as they walked to church, and never in his life before had Edward Stone preached as he did that morning. His text was, "By their fruits ye shall know them," and so full was he of his own great happiness, and of what life can and ought to bring to each one, that he gave his hearers a message they never forgot, and the impression made upon them can best be told by succeeding events.

Before Edward's departure Margaret promised that she would be ready to come to him during the following June, and with this sweet assurance he returned to his field of labor with a desire to do greater things.

Very rapidly did the days pass away and very earnestly did the Rev. Edward Stone labor, and when the duties of the day were done he would plan and plan for the home into which he would soon bring his wife, and then the long letters would be written telling of all that was being done, and of the many things he hoped to do.

The members of his church were all anxiously awaiting the great event. They, too,

remembered the beautiful Margaret, and as they loved their pastor so much they hoped to find in his future wife another friend as good as he.

Once more the mountains put on their green robes. The laurels bloomed and all nature was most beautiful. Then came June with her roses and Edward started for Ohio.

In the English Lutheran Church in Margaret's home city the young couple knelt before the altar and in the presence of God and the assembled guests plighted their marriage vows. Then they went away, for Edward said he must have Margaret for a few days entirely to himself.

By the 1st of July they were settled in their new home, and Edward took up his duties with renewed energy. Now he was spurred on to greater things by his wife. She, too, labored with him. In the months since her visit to Richwood she had changed very much. She had learned to value people for what they were, not for what they appeared to be. She came and went among the villagers and was fast gaining a place in their hearts equal to that of her husband. The children loved her, and very eagerly did they watch and wait for her smile of recognition and the pleasant greeting which she was sure to give them.

Edward was so happy, and then to fill his cup to the brim, at the fall communion, of his own accord, his father came to him and told him if he would accept him, he wished to unite with the Church. He said that Edward's earnest and unselfish life, his ever willing and contented spirit, had preached a daily sermon to him. If communion with God could bring such peace, then he, who was so weary and discontented with self, could hope to find rest. In this he was not disappointed, nor will any one be. The fellowship with God is so pure that it will bring contentment to any sin-sick soul that really accepts the Lord as its real, personal friend.

About the first of the year Edward received a call to the church whose pulpit he had supplied during the League convention. He had made such a favorable impression that the call was extended without another sermon. He took the letter to Margaret and laid it before her without a word of comment.

She read it through, and looking up asked: "What will you do?"

He questioned, "What do you want to do?"

She came over to him and putting her hand on his shoulder she said, "O, Edward, let us stay here. Our people love us, you love them, and I am learning to love them more and more every day."

"But think of the opportunity," he returned, gently, "and of the increase in salary."

"We do not need the money, we have enough to live comfortably, and the field here is one that every one cannot work in, while an old established congregation is more easily served," she replied eagerly.

"But you will be at home," he urged.

"That would be grand," she admitted, "but, Edward, papa and mamma are coming down here next summer to visit for a while, and if papa can find a good location for a mill he may stay. He has always talked about coming here to locate ever since we made our first visit; and even if they don't come here to live, don't you think our duty is here?" and she looked entreatingly into his face.

With a quick embrace he gathered her into his arms and said, "Yes, Margaret, this I believe to be our place. Here is where we will stay until God points out our duty in another field of labor, and then we will go gladly and willingly."

"I am happy, Edward, so very happy. Service is sweet when God points out the way."

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As Dew

The dew, formed in the silence of the darkness, while men sleep, falling as willingly on a bit of dead wood as anywhere, hanging its pearls on every poor spike of grass, and dressing everything on which it lies with strange beauty, each separate globule, tiny and evanescent, but each as flashing back the light, and each a perfect sphere, feeble one by one, but united mighty to make the pastures of the wilderness rejoice—so, created in silence by an unseen influence, feeble when taken in detail, but strong in their myriads, glad to occupy the lowliest place, and each "bright with something of celestial light," Christian men and women are to be "in the midst of many people as a dew from the Lord."

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MIGHT it not be well for some of our cunning needle workers to embroider a beautiful silken Luther League banner for the decoration of the room?

Luther League Topics

Second Sunday after Trinity. June 5, 1910.

The Days of Samuel

I Samuel 7:1-17; 8:6-9.

Topic Reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

With whom did Samuel's training for his work begin? What was the call of Samuel? How did Samuel differ from the other Judges of Israel? What part did he play in giving Israel a King? What do you consider the most important work of his life?

Truths for our own lives:

Samuel, the last Judge of Israel, was the greatest of them all. His rule reveals him not only as a Judge, but as a priest and a prophet as well. His civil powers correspond to those of Moses, who judged between man and man, and made the people to know the law of God; and as a military Judge, he marshaled the armies as Gideon had done before him.

His priestly authority and service embraced the rights of Aaron, Eli and the priesthood in general. His distinctive religious duties were similar to those of Elijah, Isaiah and other leading prophets, acting as the mouthpiece of God. In a very true sense he is a prophet, priest and king, and thus foreshadows the coming Messiah.

A review of Samuel's administration discloses to us certain striking characteristics: (1) He makes a pronounced effort to popularize the government. When Samuel came into authority, Israel had sunk to her worst, politically and morally. The ark was in the hands of the enemy; Shiloh, the national religious center, was burnt; the Philistines were successful in their invasions; the different tribes were isolated; the industries of the people controlled by foreign influence; the nation, if it can be so called, was crushed and cowed. Samuel's first step in the reuniting of the tribes and the establishment of a true national life, was to call a convention of the people. Politically and nationally, he may be called an American. His methods were purely democratic. In order to give the widest opportunity to his Judgeship and weld its possibilities into practical outcome, he took the people into his confidence. He assembled the nation at a central point, and thus anticipated the republican principle of a "government of the people, by the people and for the people" as an imperishable heritage. To this effort they responded enthusiastically and God blessed them.

(2) A second characteristic of Samuel's administration was his exaltation of the Church. He restored the old forms of worship. The altar of sacrifice, the tabernacle, the ritual, once more took their place of prominence in the religious affairs of the people. He held the nation to as strict observance of the forms of religion as to the pure principles of statecraft; he magnified the past theocratic history, and inculcated by example and precept unqualified loyalty to its institutions. He demanded strict adherence to the forms and institutions of their ancient faith.

This is worthy of note by us. The nation was in a time of transition religiously. The old order, which had continued from Moses to Eli, had become corrupt; the sanctuary at Shiloh had fallen to pieces; the ark was inaccessible; the ancient glory of Israel had departed. It was a time for new things, new ideas and advanced religious customs and thoughts. But Samuel goes back to the old institutions and customs of the ancient faith. He exalts the Church of their fathers. There is a temptation to many these days to be done with the old in religion, and many are striving for something new. The result in some places is chaos. Let us thank God that our Church is holding fast to her ancient faith. Some one has said, "If Samuel was an American politically, he was a Lutheran ecclesiastically."

(3) A third characteristic of Samuel's administration is found in his complete reliance upon and sincere devotion to Jehovah. He was a man of God. Our Scripture lesson emphasizes this very forcibly. "Assemble at Mizpah and I will pray for you unto the Lord." He felt that to judge the people well and righteously he must be in communion with God, the Ruler of the Universe; and he had confidence in God's answering his prayer. This was the keynote of his great success. He was a man of prayer. God heard him and answered his petitions not only this time, but many times. As long as Samuel lived the enemies of Israel were powerless.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by Luther League Review, Box 876, New York, N. Y.

The source of our strength is God. "They that be with us are more than they that be with them." We should place our complete reliance upon Him, and He will not fail us.

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Third Sunday after Trinity. June 12, 1910.

Christian Education, the Church's Hope

Psalm 78:1-8.

Topic reviewed by Rev. Frederick Gebhard Gotwald, General Secretary, Board of Education of the General Synod.

Some one has very properly said that there are two Churches—the Church of Today and the Church of Tomorrow. In this striking way is put before our thought the vital connection between the present active forces of the Church and their successors. For as the former cherish and conserve the latter will there be a vigorous future Church. The efficient connecting link between the two, making them a continuous organic and expanding unity, is Christian education. It is indeed the Church's hope.

I would suggest *three* essential lines of future influence for the Church, which Christian education alone can make successful:

First: Her Future Leadership. Any student of Church history can readily recognize the seal of divine approval which has always been put upon scholarly, gifted, consecrated leadership. Humanly speaking, the successful passage of certain crises in the history of God's people would have been impossible without such thoroughly trained leaders as Abraham, Moses, Paul, Augustine, Luther, Wesley and Muhlenberg; all were products of the best educational facilities of their times, plus the consecration of their natural gifts to the Church's service.

Our nation has had a similar experience. Her life has been spared by her trained schoolmen like Grant and Sherman, Sampson and Dewey. Hence she is spending lavish millions at West Point and Annapolis for the still better training of her future deliverers in times of need.

Is it necessary to argue further to show that if the Church of the future is to be sufficiently led, her future leaders must be her most finely cultivated sons? In this new century the general standards of education, culture and conduct are steadily advancing, and the qualifications of the Church's leaders must advance in proportion. Her future literature must necessarily come from the brains and pens of those of her children who have been most thoroughly educated; her future teachers and preachers must be competent to compel a hearing in the midst of many distracting rivals; her future organizers and missionaries, at home and abroad, must come in contact with and master most complex and difficult world problems. "Who is sufficient for these things?" Surely not one of meager gifts, crudely trained, but only God's most gifted sons, "thoroughly furnished" by all the culturing power which the Church possesses.

Second: Her Future Membership. If the Lutheran interpretation of the Scriptures concerning the parity of the priesthood of all believers is correct, then she must logically discharge her educational duty to her laity. It would be both absurd and anti-scriptural to confer on the clergy a monopoly of the gifts of the higher education. The work of our congregations and synods would be paralysed if only the clergy were competent to plan, organize and execute the aggressive, living operations of the Church. The lay members, male and female, have a right to all the beauty and power which a liberal culture of mind, body, heart and soul can confer. Then they can join with the clergy in offering these gifts, as their rational service, in the varied lines of enterprise which the Church must carry out in her worldwide mission. The present "Laymen's Movement" in the Church is a reassertion of this right and desire for a share in the Church's forward progress. That they may be well gratified, let our sons and daughters, through parochial and Sunday schools, colleges and seminaries, have the benefit of the very finest facilities for a thorough Christian education.

Third: Her Future Environment. What has been said pertains to the Church's own internal life and needs. Her own membership, clerical and lay, for the sake of *her own self preservation*, should be thoroughly indoctrinated and learned. But a third and pressing reason for Christian education is in the needs of the State, or the non-Church world in which the Church operates. It is highly pathetic, even tragic, to see the desperate efforts now making in the purely secular educational world to procure for the State this essential for good citizenship which we have in the ethics of the Gospel. From the Juvenile Court to the Federal penitentiary, the State is hav-

ing her hands filled to overflowing with defective moral products. She must ever increase her penal appropriations and enlarge her jails, in spite of over $300,000,000 which she spends annually for non-Christian education. Her thoughtful leaders are inquiring, What is the matter? Her sociologists, statesmen, prophets, are in despair over the rising tide of misdirected and lop-sided education. The National Educational Association annually passes resolutions of warning. The Religious Education Association has been organized by leading American pedagogues, with the motto: "To Christianize the education of America and to educate the Christianity of America." Nor is it only an American question. Last fall, in London, was held an International Congress of Moral Education. It is a burning modern issue in England, Germany, France, and the awakening nations of the Near and Far East!

I would suggest, therefore, that, *for the sake of the State,* the Church must foster and maintain the ideals, principles and practices of Christian education, so that the State may not be destroyed by a materialistic, suicidal, non-Christian conception of life and government.

Every dollar given and every child furnished to the gracious influences of the institution of Christian education, of whatever grade, is the wisest possible action on the part of the far sighted Christian. It means the security of the Christian's hope in trained and devoted churchmen. It means also the perpetuity of the State, supported by loyal, law abiding and intelligent citizens.

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Fourth Sunday after Trinity. June 19, 1910.

United Israel and Her Kings

II Samuel 5:1-10; I Kings 10:1-9.

Topic Reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

Why did God take the kingdom from the house of Saul? What were the names of the twelve tribes? What held them together? Was there anything of a democratic spirit shown in their uniting under David? What story of David best shows his character? Was the reign of Solomon a blessing to Israel?

Truths for our own lives:

I. When Saul died at the battle of Mount Gilboa, the tribe of Judah, the largest and most powerful of the twelve tribes, made David their king. The natural thing would have been for the other tribes to acknowledge David as their sovereign also. But Abner, Saul's uncle and captain of his army, a man of great statesmanship and vigor, established himself with the remnant of Saul's family at Mahanaim, on the east of the Jordan, and there set up Ishbosheth, Saul's son, as nominal king. Gradually the tribes gathered around him until finally nearly all, except Judah, recognized his authority. The nation was now divided. This disruption was caused largely by the personal ambitions of one man, Abner, aided by the spirit of jealousy among the tribes. Selfish ambition and jealousy have brought ruin to many a noble cause.

II. This divided condition of the kingdom continued for about eight years. At length, both Abner and Ishbosheth were murdered; and as there was no one strong enough to rule in Abner's place, David was at once anointed king over all Israel.

When the leaders of the tribes come to acknowledge David as their king, they give three reasons for so doing: The tie of relationship, his proved capacity as a leader of men, and the divine choice. They gave three reasons, but in reality Israel was united through the strength of character and personal ability of David, God's servant. David, King of all Israel, was a man after God's own heart. There is much to be done for God's cause today, and for its doing God needs men and women of strong personality and Christian character. Mightier than many sermons are the lives of true Christians. As united Israel, the kingdom reached the height of her glory and power. This lesson is a call for united effort in our Leagues and churches. When all work together great things can be done for God and His Church. The great King whom we serve calls the Luther League of America to be one for Him.

III. The other king of united Israel, and her last, was Solomon, David's son. Solomon was a great king. In many ways the most magnificent of all ancient Oriental kings. Under him the divine promise as to sweep of territory was fulfilled. The Hebrew king held scepter over a tract of country long and wide; from the River Orontes on the north to the border of the Egyptian desert on the south; from the Mediterranean on the west to the Euphrates on the east. Under him the temple was built, that glorious House of God. Splen-

did was King Solomon, and wise above all the kings of the earth. In our Scripture lesson for today we have the record of the visit of the Queen of Sheba, who came a journey of over a thousand miles to see the splendors of his palace and to hear his words of wisdom. This visit is of interest to us because our Lord Himself refers to it in Luke 11:31: "The Queen of the South shall rise up in judgment with the men of this generation and condemn them; for she came from the uttermost parts of the earth to hear the wisdom of Solomon and, behold, a greater than Solomon is here."

Wise and great was Solomon. But wiser and greater by far is our King, the Christ most glorious. More than Solomon could possibly give to the searching Queen of Sheba does the Greater than Solomon give to every one who comes seeking.

Fifth Sunday after Trinity. June 26, 1910.

Luther's College Days

Prov. 1:1-10, 20-23.
Topic reveiwed by Rev. Howard R. Gold.

The picture one is able to get of Luther's college days will depend very largely upon the historical imagination. The chief purpose of this article is to supply some facts which will be of assistance in forming a conception of the "college days" of the Reformer.

A few facts about his alma mater. Erfurt University was founded in 1392, in Saxony, on the territory of the Archbishop of Mainz. The schools out of which the university grew had a greater antiquity than any others of similar rank in Germany. At the middle of the thirteenth century 1,000 boys were studying there. It became the home of German humanism, and when Luther entered it was the greatest of the North German universities. By the middle of the fifteenth century it had reached its greatest prosperity and importance. In the year 1455, 538 new students registered, and the entire attendance was about 2,000. John of Wesel, a deeply spiritual man, who died in 1481, was one of its prominent professors.

Luther entered the university in the summer semester at the age of eighteen. His preparatory work had been completed at Eisenach, where he lived in the religious Cotta family, in the neighborhood of a Franciscan monastery, with a priest by the name of Braun as an intimate friend. These influences were powerful factors in his college life. Luther was not required to "work his way" in college. His father had prospered and could support his son, who devoted himself diligently to his studies. His chief studies were philosophy and classical literature. The former included logic, rhetoric and the elements of the physical sciences. The best professors were Truttveter and Arnoldi. The textbooks Luther bought at the college book store were those by William Occam, Peter D'Ailly, John Gerson and Gabriel Biel. He studied these men carefully and criticised them freely. In the classics he took great interest in the cultural and philosophical side, not the philological. He desired more to know the sense than the style. Students were expected to read, write and speak Latin. Melanchthon says that "Luther's talents were the admiration of the university." On September 29, 1502, he received the degree of Bachelor of Arts; and at Epiphany, 1505, the degree of Master of Arts. After having spent four years at the university, and when he expected to begin his law studies, he suddenly, July 17, 1505, entered an Augustinian monastery.

The accounts of student life at the mediæval universities, apart from the lectures and books, are extremely interesting and reflect the spirit and culture of the age. To some extent students lived in halls or dormitories which were under the supervision of regents or masters. The hour of closing for the night was fixed. At Erfurt it was 9 o'clock. At Leipsic 9 in winter and 10 in summer. The discipline was not nearly as strict as in modern times. The penalties for offenses were carefully graded. Thus in Leipsic, in 1438, a fine of 10 groschen was imposed for "lifting a stone or other missile with a view of throwing it at a master, but not actually throwing it. For throwing and missing, the fine is increased to 8 florins, while a still higher penalty is provided for a more successful marksman." Flogging was contemplated in the statutes of the universities at the beginning of the sixteenth century.

There were various forms of "hazing." According to accounts, there was much wholesome fun and some abuse. The Freshman ("Bejaunus") of course received considerable attention, and as in our day, his custodians went to great pains for his especial benefit.

We can easily believe that Luther, the stu-

dent, engaged in the social activities of the university with much enthusiasm. He was known as "Musicus" among his friends because of his musical ability. We know that he was a congenial companion, brilliant in conversation and well informed. In modern college life Luther would occupy a prominent place, as he did at Erfurt. He would be known in the musical clubs and in the debating halls, and would be sought by those enjoying agreeable companionship.

There were many evidences of religious life in the university cities of the sixteenth century. Churches, chapels, cloisters and religious fraternities were numerous, giving abundant opportunity for worship, study and discussion. We have the statement of several important facts which touch on the religious life of Luther. He attended the church services at Erfurt, and frequently spoke of Dr. Sebastian Weinmann as a helpful preacher, but criticised him for emphasizing the law at the expense of the Gospel and the interpretation of the psalms. He began every day with prayer according to his motto: "To pray well is to study well." He regularly read the book of selected Bible lessons used much in those days. And the fact given perhaps most attention: One day while examining certain volumes in the library he found a complete copy of the Latin Bible, was delighted at the discovery and read in it. The first passage he read was the story of Hannah, in First Samuel.

We may readily conclude that Luther, serious, scholarly, pious, social and interested in general university activities, carried with him through life the memories of happy, wholesome college days.

Daily Bible Readings.

Monday, May 23—Genesis 22:1-12.
Tuesday, May 24—Genesis 37:3-28.
Wednesday, May 25—Exodus 2:1-10.
Thursday, May 26—I Samuel 17:32-58.
Friday, May 27—II Chronicles 24:1-14.
Saturday, May 28—Luke 2:40-52.
Sunday, May 29—I Samuel 3:10; Psalms 128:1-6.
Monday, May 30—I Samuel 5:1-18.
Tuesday, May 31—I Samuel 6:1-21.
Wednesday, June 1—I Samuel 7:1-17.
Thursday, June 2—I Samuel 8:1-9.
Friday, June 3—I Samuel 8:10-22.
Saturday, June 4—I Samuel 9:17; 10:1.
Sunday, June 5—I Samuel 1:1-17; 8:6-9.
Monday, June 6—Exodus 12:14-28.
Tuesday, June 7—Exodus 13:1-16.
Wednesday, June 8—Deuteronomy 6:1-15.
Thursday, June 9—Deuteronomy 31:1-13.
Friday, June 10—Ephesians 6:1-20.
Saturday, June 11—II Timothy 3:10-17.
Sunday, June 12—Psalm 78:1-8.
Monday, June 13—I Sam. 10:17-27.
Tuesday, June 14—I Sam. 15:10-23.
Wednesday, June 15—II Sam. 5:1-12.
Thursday, June 16—I Chron. 22:6-19.
Friday, June 17—I Kings 3:4-15.
Saturday, June 18—I Kings 8:54-66.
Sunday, June 19—II Sam. 5:1-10; I Kings 10:1-9.

Prize Story Contest

It is the purpose of the LUTHER LEAGUE REVIEW to offer a prize for the three best stories submitted in a competitive contest. The first prize will be $25, the second prize $15, and the third prize $10. These stories must be original and of a character suitable for a publication like the LUTHER LEAGUE REVIEW.

The following are the conditions: First, all stories entered for competition must be presented in typewritten form; second, a *nom de plume* must be used with the story and the key to the *nom de plume* mailed in a separate envelope to the editor of the REVIEW. All stories must be in the editor's hands not later than November 15, 1910. Third, all stories submitted, whether winning the prize or not, shall be the property of the LUTHER LEAGUE REVIEW. Fourth, stories to consist of not less than 8,000 words and to be divided into at least five chapters.

The purpose in offering these prizes is to stimulate the literary effort of our young people. These stories will be submitted to a competent committee of three persons, who shall be appointed to pass judgment upon the stories and select those three that shall be regarded as winning first, second and third prizes. The *nom de plume* and name of the writer will appear on the publishing of the story in the REVIEW.

In preparing the story for this contest care should be exercised in the selection of the plot, the literary finish and development of the plot, and the point or teaching in the story. Due regard should be had for originality of conception and individuality in its development. Old manuscripts will not be received.

This contest is open to any and all of our Lutheran constituency. Each one competing should be careful to note the conditions and requirements outlined in this notice.

Stories received later than October 15, 1910, cannot be accepted for competition in the Prize Story Contest.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and her Young People.
Edited by E. F. EILERT
WITH

W. C. STOEVER, Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
C. ELVIN HAUPT Lancaster, Pa.
C. C. EISEMANN, Chicago, Ill.

AS SPECIAL ASSOCIATES,
And the co-operation of the Executive Committee of the Luther League of America

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Club Terms on Application.

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Editorial

The aim in the League should be to train the young people to take an active part in Church work. This organization was designed to be a helpful agency in the Church. There is one important condition for success in the Luther League. The condition for success we have in mind is this: Each member of the League should be made to feel that he has a share in the League. From the very beginning of membership each one should feel that he has a share in the work of the Luther League. This condition may be secured by wise and skilled leadership on the part of the pastor and officers. League members ordinarily have to be trained to do active Church work. They are not born to it. But the aim is to develop workers, not shirkers; and it requires some executive ability to give the young people who may be inclined to sit and listen to others carry out the program, who may be disposed to sit idle and see others work, something they will willingly do. This may be done either at meetings of the society or through commitee work. Every opportunity should be seized to advance the interests of the League and Church it is to aid. Once they can be enlisted to do something they will sympathize with their fellow members. If they are at all interested in their Church's welfare they will take a greater interest in the society. Often this can best be done by making each member feel he has a part in the League entirely depending upon him. Naturally their interest in deepened when they are made to feel more that the burden of responsibility for the success of the League is not only with the officers, but that upon them also rests a part of this responsibility. If this spirit can be infused into the League the organization will be both permanent and successful.

—❧—

In your Luther League work always do the most important thing first. In case everything cannot be done it is best to omit trifles. Often the easy things are done and the really important things are neglected just because they are difficult. This is not the best course. Leaguers who either evade or shirk the hard and important things are incapable and unworthy of success. They not only do not succeed, but they hinder and discourage others. This evasion of responsibility frequently explains why spiritual paralysis is found in the League and among its members. Those members who do not fear or avoid difficulties may be depended upon to do all the lesser things possible and they will be able to rejoice in the splendid achievements of the League because the important things have received attention and care.

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The business of making a young people's society "go" is not always easy. It takes more than enthusiasm. It requires more than the momentum of a great movement. It will

not go of itself. Unless the pastor says things must move, they never move. It takes wise planning; it requires persistent effort; it needs indomitable will to make a society "go" and to keep it going. Here is where most failures are made. Where there is will and effort and method in a church, kindled by prayer and consecration, there will be living interest in all the departments of congregational service. The work of God goes forward, and happy the one who has some share in the great business.

—❀—

The Press Committee is one of the important committees of the Luther League. Its business is to secure publicity in the district and in the community, and to furnish THE REVIEW advance notices and reports of conventions. This committee is to "write up" the news. To write news forcefully and attractively, to put it effectively and brightly, is the hard part to learn. An experienced writer gives this excellent advice: "Get out of the commonplace, but do not get into the bizarre. Be brisk, but not jerky. Be original, but not eccentric. Be humorous (if you can), but never vulgar or flippant. Study the best models of that difficult art, 'paragraphing.' Never leave a sentence till it is crystal clear." This is saying much—excellent advice in small space. Press committees are very apt to gauge their work and value it solely by the space they fill. To fill a large number of columns and to get into a number of newspapers may be a matter of congratulation. But the thing wanted—the test—is whether your writing is read and remembered. Aim at readableness. If you simply "dash off" the news your column in the paper will likely be skipped. The aim should be to lift your "write up" out of the commonplace so it shall be read and shall never be skipped. This will not be the case if your sentences are muddy and your thought indistinct. For good press work you need some good ideas, and then tell them in a simple and sprightly style that will attract attention and fix the idea in the memory. Just imagine in reporting a convention, for example, that you were telling the story of the meeting to a company of friends, and that same picturesque, winsome, strong style will insure not only a good "write up," but, what is more, its reading.

—❀—

The District Luther League is designed for mutual help. It proposes co-operation for the purpose of helping each local society in the association to a high, common level of efficiency. It proposes bringing the young people's societies of our Church together within a certain territory and promoting their growth and strengthening their influence by conventions and other forms of co-operation. Its conventions are for the purpose of affording all who are interested in the work an opportunity of becoming better acquainted with it and promoting a fraternal spirit among the members of the different societies. It also seeks to encourage and stimulate by the religious services and papers and addresses at the conventions the spiritual welfare of its members. If, then, the District League is important or worth while, one aim should be to make it strong. This will be seen to be necessary to its life. But neither State nor District League officers can keep in touch with local societies that are indifferent to these purposes. The District League should have the hearty moral and financial support of every society in it. Membership in a District League should mean something.

—❀—

The District League is a most important link in our young people's work. Its relation is that of a key; and it is very necessary that it should be properly organized, and also that the officers should be the most capable that can be secured. It should consist of all the young people's societies in a district. It is the medium between the local societies and the State organization. It brings together once, or it may be oftener, each year representative delegations from local societies for the in-

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struction of inspirational addresses, for the exchange of ideas on practical work, and the discussion of methods by workers in the various local societies. It discovers timber, and often furnishes trained workers for special meetings, discloses special methods and plans adapted for local use by many of the societies present. Its spirit of education and co-operation encourages the establishment of Leagues in the various churches of the district, and promotes the fundamentals of Christian methods of service, and stimulates church life and work. Its conventions aim at the promotion of intelligence and conviction concerning Christian missions, Christian education and the allied benevolences of the Church. The enrichment of the spiritual life of the young people of the Church, and the calling attention to the matter of Christian stewardship, both its obligation and its methods, and the emphatic effort to enlist personal service and to encourage the systematic study of the history, doctrines and usages as well as current activities of the Lutheran Church come within the scope of a District Luther League convention.

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The Lutheran Herald says that Theodore Roosevelt, like Luther, had to go to Rome to learn to know the papacy. And *The Lutheran* remarks that he knows a little less than Luther yet.

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The World's Work for March printed an appreciative article on "Gifford Pinchot, the Awakener of the Nation."

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—Rev. F. F. Buermeyer, D. D., was installed as City Missionary for New York City, in the Church of the Advent, Rev. W. M. Horn, pastor, on Ascension Day, Rev. Dr. G. C. F. Haas preaching the sermon. The act of installation was performed by Rev. J. J. Young, D. D.

Philadelphia.

—Salem Church, Frankford, Philadelphia, Rev. Francis Miller, pastor, voluntarily declared itself sustaining on and after May 1. The fine stone church at Olney, Philadelphia, was consecrated Sunday, April 17. The dedication sermon was preached by the Rev. G. F. Spieker, D. D., the act of consecration being performed by the pastor, Rev. Ph. Lamerdin. The new church is a fine stone structure and fronts on the new Northeast Boulevard.

Chicago.

—Calvary Congregation of the General Synod has let contracts for a new church building to meet its growing needs. A canvass has been made and a mission is to be established by the same body in the Albany Park District.

—Augsburg Lutheran Church, of Chicago Heights, was organized April 10.

Cincinnati.

—Rev. G. M. Heindel, D. D., a well known minister of the General Synod, died in this city on April 13. Dr. Heindel was to have supplied the First Church during the absence in Europe of the pastor, Dr. Kapp.

Baltimore.

—Rev. J. William McCauley was installed pastor of the Church of the Incarnation, on April 3. This young church, situated in a growing section of the city, is active and prosperous.

Harrisburg.

—Rev. W. H. Fehr has been called to the pastorate of the Church of the Holy Communion.

Denver.

—St. Paul's Church, Rev. R. B. Peery, D. D., pastor, has liquidated its Church Extension mortgage of $5,000.

Louisville.

—Rev. Harlan K. Fenner, D. D., pastor of the Second Lutheran Church, and his congregation, have organized a mission Sunday school in a new section of the city, where Dr. Fenner also preaches the first Sunday of every month.

Kansas City.

—The First Swedish Lutheran Church of this city has completed forty years of history, and on Sunday, April 17, began a two weeks' celebration of the event.

Miscellaneous.

—Zion's Church, Rev. J. M. Francis, D. D., pastor, Sunbury, Pa., at its annual meeting reported funds gathered during the year to the amount of $11,000. A resolution was adopted to support a missionary on the African field, at $750 a year. The number of members who communed on Easter Sunday was 836, and the offering that day was about $870.

—The famous pastor, Von Bodelschwingh, the founder of the Colony of Mercy, at Bethel, Germany, passed to his heavenly reward April 2. He was one of the greatest philanthropists of our time.

—North Star College, Swedish, at Warren, Minn., is to have a new building, to cost $30,000.

—The Swedish Augustana Synod will celebrate its fiftieth anniversary in June, at Rock Island, Ill.

—In the First Swedish Church, Jamestown, N. Y., 105 young people were confirmed by the pastor, Rev. Julius Lincoln.

—The library fund of Capital University, Columbus, Ohio, has received another payment from the estate of Mrs. C. Rudolf, making the total amount from this bequest $10,944.26.

—The St. John's Congregation, of Pen Argyl, Pa., has received $1,600 from the estate of the late John Winsborough, who had been a liberal supporter of educational and charitable work in the General Council.

—Muhlenberg College has received a gift of more than $13,500 from Mr. Charles Mosser, a citizen of Allentown interested in the college.

—Swedish Augustana Synod is to receive $1,000 for foreign missions from the estate of the late Mr. G. F. Johnson, Tustin, Mich.

—The Board of Trade of Greenville, Pa., has promised an annual contribution of $2,500 for five years to Thiel College, located in that city.

—Andrew Carnegie has notified President Troxell, of Midland College, that he is ready to give the college $15,000 for the library as soon as work begins. The college is to provide an equal sum as an endowment for the library. Work will begin at once.

—An effort is under way to raise an endowment of $250,000 for Luther College, to be completed by next year, when the college celebrates its fiftieth anniversary.

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—St. Paul's Church, Alliance, Ohio, Rev. W. W. Kennerly, pastor, will install a $1,500 pipe organ in a couple of months. This new organ was made possible by the generosity of Mr. Andrew Carnegie, who pays half the cost. The young people of the congregation are becoming better acquainted with Lutheran doctrine and practice through the Luther League and the literature of the Lutheran Church. Nothing like Lutheran Church papers and books.

—College Church, Salem, Va., under the wise and aggressive leadership of Rev. C. K. Hunton, has decided to undertake the erection of a handsome, modern church edifice, at a cost of about $20,000.

—Trinity Church, New Holland, Pa., celebrated its one hundred and eightieth anniversary on Sunday, May 1. This church was organized the first Sunday in May, 1730, by John Casper Shoever. The present building was erected in 1850. Rev. S. M. Mountz is now the pastor.

—Rev. C. A. Wiegel observed the fortieth anniversary of his pastorate in St. Johannis Congregation, at Rome, N. Y., April 3. Owing to advanced years and enfeebled health he has resigned the congregation, but will continue to serve the same until a successor has been called.

—For some time there has been conference among the students of the different educational institutions of the United Norwegian Lutheran Church of America regarding the idea of supporting a missionary in China. About a month ago a meeting of the students representing these institutions was held at Augustana College, S. Dak., at which it was decided to raise a thousand dollars annually for the support of a missionary in that country. The amount to be raised by each of the nine institutions was apportioned at the rate of about 50 cents for each student. The meeting also passed a resolution asking the Foreign Mission Board of the Synod to arrange for the publication of a textbook on missions for the use of missionary classes.

—The Augusta Victoria Sanatorium, erected on Mt. Olivet, near Jerusalem, was opened on April 9 by Prince Eitel Frederick, the son of the noble German Empress whose name the institution bears. It cost $500,000. Many Germans were present.

—It is reported that the Synodical Conference proposes to raise a fund of $2,000,000 with which to found a Lutheran university in America, in honor of the quarto-centenary of the Reformation in 1917.

—The German Society of Pennsylvania will erect a bronze statue of General Peter Muhlenberg, on the City Hall plaza in Philadelphia, memorial to the preacher-soldier of the Revolutionary War.

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Common Sense Cure of Worry

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To cure oneself of worry is not an easy task; it is not to be removed in two or three applications of the quack medicine of any cheap philosophy, but it requires only clear, simple, common-sense applied to the business of life. Man has no right to waste his own energies, to weaken his own powers and influence, for he has inalienable duties to himself, to his family, to society and to the world.—Selected.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia

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All communications regarding membership, constitutions, etc., should be addressed to the General Secretary.

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Secretary, MISS CLARA STROEBEL..Wheeling, W. Va.

LUTHER LEAGUE OF RED RIVER VALLEY—
President, REV. H. O. SHURSON..Moorehead, Minn.
Cor. Sec., REV. J. A. ZUNDEL, 319 8th St., Fargo, N. D.

NATIONAL LEAGUE CONVENTION.

—The next convention of the Luther League of America will be held in Pittsburgh, Pa., October 25, 26 and 27, 1910.

Luther League of America
Statement No. 19

From April 1, 1910, to April 30, 1910.

PER CAPITA TAX.

L. L. of Buffalo, N. Y.....	$38.25
L. L. of St. John's Church, Phila., Pa.....	5.00
L. L. of St. Mark's Church, Phila, Pa.....	5.00
L. L. of Atonement Church, Phila., Pa.....	4.30
L. L. of Zion's Church, Erie, Pa.....	2.50

L. L. of New Britain, Conn.	2.00
Trinity Missionary Society of Launsdale, Norristown Conference	10.00
L. L. of Illinois	10.00
L. L. of St. John's Church, Wilkes-Barre, Pa.	5.00
L. L. of St. Mark's Church, Scranton, Pa.	4.50
L. L. of St. Paul's Church, Scranton, Pa.	2.20
L. L. of Christ's Church, Wilkes-Barre, Pa.	5.00
L. L. of St. Paul's Church, Wilkes-Barre, Pa.	3.30
L. L. of St. James' Church, Wapwallopen, Pa.	4.50
L. L. of St. John's Church, Syracuse, N. Y.	5.00
L. L. of St. Peter's Church, Syracuse, N. Y.	5.00
District L. L. of Rhinebeck, N. Y.	17.50
	$129,05
Previously reported	1,538.93
DUES.	
New York District, New York City, N. Y.	10.00
Total receipts	$1,677.98

Respectfully submitted,
C. T. A. ANDERSON, Treas.

NEW YORK.

—The seventeenth annual convention of the Luther League of New York State will be held in Greater New York, May 18, 19 and 20. The day sessions and the first evening session will be held in Manhattan, at the Holy Trinity Church, Sixty-fifth street and Central Park West, of which Rev. C. J. Smith is pastor. The grand rally will take place at the Academy of Music, Brooklyn.

Opening session, Wednesday afternoon, May 18—President's address and reports of officers and committees.

Second session, Wednesday, May 18, 8 p. m.—Address, "Three Significant Words," by Rev. J. C. Seegers, D. D., Easton, Pa.

Third session, Thursday, May 19, 9 a. m.—Devotional service, conducted by Rev. F. J. Baum, of New York. Paper, followed by discussion, "Overcoming Indifference," by C. G. Grauer, Buffalo, N. Y.; paper, "Education for Conquest," by Rev. G. G. Whitbeck, Valatie; paper, "The Leaguers' Duty to the Unsaved," by Miss Cora F. Fahrenwald, Syracuse.

Fourth session, Thursday, May 19, 2.30 p. m.—Paper, "Practical Methods with the Juniors," open discussion; address, "The Inspiration of Christian Education," by Rev. F. L. Sigmund, D. D., New York; paper, "The Leaguers' Church Life," by Paul C. H. Holter, Brooklyn.

Fifth session, Thursday, May 19, 8 p. m.

Grand rally, Academy of Music, Brooklyn—Speaker, Rev. J. C. Bowers, secretary of the Maryland Synod of the General Synod, Baltimore, Md.

Sixth session, Friday May 20, 9 a. m.—Devotional service, Rev. H. C. Washmund, Brooklyn. Election of officers and business. Question box, conducted by Rev. W. E. Traver, of Germantown, N. Y. Closing address by Rev. Oscar Krauch, of Albany; subject, "Clear the Way."

The Leaguers of Greater New York also expect to entertain the delegates and visitors with a boat ride to the fishing banks, around the harbor and to Dreamland. The convention will be largely attended by Leaguers from all parts of the State.

New York City District.

—The delegates to the District League, at a regular meeting, on April 18, in St. James' Church, amended the constitution regarding meetings. In future there will be, aside from the public meeting, but four meetings during the year, in the months of January, April, June and October. The new plan for the meetings is to have the delegates assemble at the address of one of the local Leagues as early as 6.30 p. m., when a supper is served, followed by a social half hour, business meeting and closing with an address by a layman or a minister.

The first meeting held under the amended constitution was on April 29, in St. Paul's Church. Supper was served by the League of that church, and an address by Rev. Luther M. Kuhns, General Secretary of the Luther League of America, on "Fitting the League into the Activities of the Church," was appreciated by a large gathering of the delegates.

Brooklyn District.

—On Wednesday evening, April 27, the Luther League of St. Stephen's Church, Newkirk avenue and East Twenty-eighth street, held its monthly social in the Sunday school auditorium. The members of the society each brought two visitors and a very enjoyable evening was spent. The evening's entertainment was musical and literary. Refreshments were served and then followed novel games, by which the visitors could become acquainted with the Leaguers. The League anticipates holding its annual outing in the early part of July, and giving a play in the latter part of October. The League is progressing very nicely under its new corps of officers, who are as follows: J. L. Haynes, president; W. Peterson, vice-president; F. W. L. Peper, treasurer; May Wilkens, financial secretary; E. Faunce, corresponding secretary, and Lillian Kelhetter, recording secretary. During the year of 1910 St. Stephen's will work to increase its membership fifty per cent.

Rhinebeck District.

—The Luther League held its convention at Valatie, St. Luke's Church, Rev. George H. Whitbeck, pastor, on May 3. E. Augustus Miller, Esq., Philadelphia, was one of the principal speakers. His subject was "The Layman's Missionary Movement."

—The Luther League of St. Luke's Church,

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Valatie, has been reorganized, and is assuming larger life and greater activity.

Albany and Susquehanna District.

—The Luther League of the church at Binghamton has elected the following officers: President, Miss Eunice Ingersoll; vice-president, Charles H. Rieter; recording secretary, Miss Bessie Williams; corresponding secretary, Miss Hermine Schaper; treasurer, Henry Schaper; organist, Miss Elizabeth Heller; assistant organist, Miss Ruby Beckley.

Mohawk District.

—The Luther League of the Church of the Redeemer, Utica, has wisely decided to place The Lutheran and The Lutheran Church Review in the reading room of the Utica Public Library. The pastor, Rev. Keever, suggests that if it be made known, other Leagues may follow the example.

CONNECTICUT

—At the annual election of officers of the Luther League at New Britain, held recently, the following were chosen to office: President, Arthur Olson; vice-president, Edward Norden; recording secretary, Elsie Rosensweig; corresponding secretary, Ethel Olson; treasurer, Grace Heck. The League will entertain the coming State League convention, which will be held in May.

PENNSYLVANIA

—The next convention of the Luther League of Pennsylvania will be held in Zion's Church, Meyersdale, Rev. C. P. MacLaughlin, pastor, on October 22, 23 and 24, 1910.

Berks County District.

—The Luther League of Berks County held its sixty-sixth convention April 15, in Elias Church, Newmanstown, Rev. W. S. Dry, pastor. The convention theme was "Church Extension," the first address being delivered by Dr. Hunton, of Philadelphia, on "Church Information Essential to Church Extension." Mr. A. P. Body, of Reading, spoke on "The General Need"; Rev. H. B. Richards, on the "Work on Our Own Territory"; Rev. C. K. Fegley, on "Canada's Need of Church Extension"; Rev. G. W. Genzler, on "How to Create a Missionary Spirit." In the evening Rev. H. W. Warmkessel dis-

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coursed on "Our Part in Church Extension." A bountiful dinner and supper were served by the ladies of the church in the large dining hall of the Park House. The attendance was large, especially in view of inconvenient railroad and trolley service. The next convention will be held at Shoemakersville.

York District.

—The Luther League of Grace Church, Gouldsboro, Rev. J. M. Smeltzer, pastor, organized in February, 1909, now has a membership of 38, and is growing nicely in numbers and efficiency. It maintains a devotional meeting on Sunday evening, before the regular service, at which the Topics are studied. Fifteen members is the average attendance at this meeting. Business meetings are held monthly. The president is Miss Mabel Flower, and the secretary, Miss Minnie Courtney.

—The young people of the Lutheran church at Williamson are organizing a Luther League. A temporary organization has been formed, with Mr. Jacob W. Hege as president; Mr. C. Knell, secretary, and Miss Sarah Hagerman, treasurer. These young people have begun by studying the League literature, especially the Handbook, for information and help to conduct their work along lines that have been tested by others.

Greensburg District.

—The Greensburg District Luther League held its spring convention in Zion Lutheran Church, Greensburg, Rev. W. J. Miller, D. D., pastor, Friday evening, April 15, at which time able addresses were delivered by Dr. A. J. D. Haupt, superintendent of the Inner Mission work, Pittsburgh, and Rev. F. P. Bossart, of Pleasant Unity, Pa. Dr. Haupt spoke on the theme, "The Alabaster Box." As an appreciation of the great work in which the Rev. Dr. Haupt is engaged, the convention voted a donation of $50 to the cause. The annual convention of the District League will be held at Youngstown, in the month of June. The present officers of the Greensburg District League are: President, Edgar R. Shirey, Esq., Youngstown; vice-president, Rev. Ellis B. Burgess, Connellsville; recording secretary, Miss Jennie Truxal, Greensburg; corresponding secretary, Miss Anna M. Landis, Penns Station; statistical secretary, Mr. Frank I. Bossart, Youngstown; treasurer, Mr. Frank Walthour, Greensburg.

Pittsburgh District.

—The semi-annual convention of the Pittsburgh District Luther League was held in the First Church, Pittsburgh, Rev. George J. Gongaware, pastor, on May 10. The keynote of the convention was "The Young People of the Church at Work." An interesting program had been prepared and was carried out with fervor and interest. A report had not reached this office as the Review goes to press, but may be expected in the June issue.

Northwestern District.

—The Luther League of St. John's Church, Rev. G. A. Benze, pastor, participated with the Sunday school in a contribution of $200 for beneficence.

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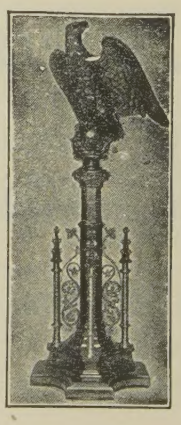
INDIANA

—The District Luther League of Central Indiana met in convention at Frankfort, on May 8. In a later issue a complete report may be expected.

CANADA

—The members of the Luther League of St. Paul's Church, Guelph, Ontario, at the invitation of the Epworth League of the Dublin Street Methodist Church, in the same city, recently attended a meeting of the latter organization in a body, the occasion being that the pastor of St. Paul's Church, the Rev. J. J. Clemens, delivered an address before the Methodist League upon the subject, "Our Lutheran Zion." The address was favorably received and appreciated by both the Methodists and the Lutherans present.

A noble character means hours of sacrifice, hours of struggle, hours of hard obedience, hours of unselfish thought, hours of drudgery, hours of prayer. The treasure that we lay up in heaven is earned coin by coin.—Selected.



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Official Call for the Ninth National Convention

Pittsburgh, October 25th, 26th and 27th, 1910

In accordance with the cordial invitation extended at the Eighth National Convention at Chicago, the Ninth Convention of The Luther League of America will be held in Pittsburgh, Pa. After conferring with the local committee, the Executive Committee has designated October 25, 26, and 27, 1910, as the time for holding the Convention.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society, should be secured at once by State, District, and local officers from Rev. C. K. Hunton, Statistical Secretary, Salem, Va. All credentials should be filled out in duplicate, one part being sent to Rev. C. K. Hunton, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Pittsburgh. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of The Luther League of America.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

By direction of the Executive Committee,

LUTHER M. KUHNS,
General Secretary of the Luther League of America.

WM. C. STOEVER,
President of the Luther League of America.

Among the MAY 1910 Juniors

FOR COMMUNICATIONS, ADDRESS C. ELVIN HAUPT, D. D., LANCASTER, PA.

THE CALENDAR FOR MAY.

1.—Fifth Sunday after Easter. Day of remembrance of Philip and James the Apostle.

5.—The ascension of our Lord, forty days after His Resurrection.

8.—The Sunday after Ascension Day.

15.—Whitsunday, in remembrance of the coming of the Holy Spirit to the waiting Church of Jesus Christ. Reading.—Acts 2:1-13.

22.—Sunday in remembrance of the Godhead, the Holy Trinity.

29.—First Sunday after Trinity Sunday.

30.—Decoration Day.

31.—"May Day."

Notes on the Calendar.—Owing to Ascension Day always falling upon Thursday, we do not, perhaps, give it the attention and honor which such a marvelous fact deserves from us all.

It has been the custom, in some parts of the Lutheran Church, to keep certain days, in memory of a few of the pious apostles and others, spoken of in the New Testament, excluding all vain traditions. For example, Philip, who was of Bethsaida, a fishing port of Galilee, was the first to follow the Saviour; and James the Less (in distinction from James, the brother of John), called "the Lord's brother" and "the Just." James is supposed to have been the son of Cleopas and "another Mary," sister of the Mother of Jesus. Owing to certain events which were, of old, supposed to have occurred in the lives of these men, on the same date, they are remembered together. Whitsunday is sometimes called the "birthday of the Church"; for, until the coming of the Holy Spirit to the followers of Jesus, they were not spiritually strong, wise and brave enough to carry on the work begun by our Lord.

Interesting Dates.—It may be a useful pastime to many of our bright Juniors to seek for the facts of historic interest and the biography of the wise and the good. Here are a few for the month of May. Can any one write an article upon one of them?

May 1, 1898.—Battle of Manila Bay.

4, 1521.—Luther was carried away by friends, and hidden for safety in Wartburg Castle. 1796, William H. Prescott, the great historian, was born.

8, 1902.—Great eruption at Mt. Pelee. "Mothers' Day" appointed in some sections; a white flower being worn in honor of "Mother."

9, 1800.—John Brown, the emancipator, born.

14, 1686.—Birth of Fahrenheit, of thermometer fame.

16, 1801.—William H. Seward, statesman, born.

18, 1899.—"Peace Day," opening of the Hague Peace Conference.

20, 1902.—The first Cuban President inaugurated. 1775, the North Carolina Declaration of Independence, at Mecklenburg.

23, 1498.—The death of Savonarola at Florence, Italy.

26, 1521.—Luther was declared an "outlaw of the German Empire."

27, 1265.—The poet Dante was born.

28, 1577.—The Formula of Concord was completed. 1807, Louis Agassiz, the pious scientist, was born.

30, 1431.—Death of faithful Joan of Arc. Decoration Day.

31.—May Day. Great floods at Johnstown, Pa. (1889), and Topeka, Kan. (1903).

THE dissected verse of the April REVIEW is 1 Cor. 15:57. The dissected verse for May: "Own ye only the word, but be of yourselves doers, and not deceiving hearers."

Queries.—What two groups of books are found in the New Testament that are not found in the Old Testament? Why does the Book of the Revelation stand at the close of the Bible? Who wrote the largest number of books of the Bible?

BOOKLET No. 12 of Junior League Topics will, it is hoped, be ready by June 1. It has been carefully and skillfully prepared by our friends, upon the following subjects: Jesus Returning to the Father, Humility, Luther's Friend Philip, King David, Work Among the Lowly, Confirmation, God's Holy Angels, King Solomon, Heaven, Why We Are Saved in Jesus Only, Idols, Being Baptized, and the General Review. It will be found that by the use of so wide a range of subjects the minds of the young will be opened broadly to Divine Truth. The booklets are of the same size as the Senior Topics and may be had by writing to the office of publication, P. O. Box 876, New York City, N. Y.